

QUNOOT-E- NAAZILAH

THE STANCE OF THE HANAFI MATH-HAB

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QUNOOT-E-NAAZILAH

The controversy centering on *Qunoot-e-Naazilah* is the effect of *jahaalah*. Muslims of the Ahlus Sunnah Wal Jama'ah, which excludes the moron Salafis of our era, are not expected to become ensnared by the Salafi deceptive presentation of Ahaadith. The Ahlus Sunnah in our context of this era is confined to the Four Math-habs – Hanafi, Maaliki, Shaafi' and Hambali.

There are numerous Fiqhi differences in the masaa-il of the Mathaahib. It is the belief of the genuine followers of these Math-habs that all Four are on the Haqq, hence there is absolutely no need for dispute and enmity among the followers of the Math-habs. The differences of the Four Math-habs should be accepted and respected.

The Muqallideen should rigidly adhere to the masaa-il of their respective Math-habs without reviling one another over differences.

The topic of this discussion is Qunoot-e-Naazilah. In this brief article we present the viewpoint of the Hanafi Math-hab. It is not our intention to refute the dalaa-il of the other Math-habs. Followers of the other three Math-habs are at liberty to follow the rulings of their respective Math-habs. But they should exercise extreme care and refrain from bigotry and enmity on

account of the different stance of the Hanafi Math-hab – a stance which is based on solid Shar’i dalaa-il.

According to the Hanafi Math-hab, Qunoot-e-Naazilah is *Mansookh (Abrogated)*. The Hanafi Fuqaha have their valid Shar’i dalaa-il which we present in this brief article. This article is not an attempt to hoist the Hanafi Math-hab on Shaafis or Maalikis or Hambalis. It is meant for followers of the Hanafi Math-hab.

The advocacy of the Hanafi Math-hab is making dua silently and individually without any ostentation. But these moron Salafis of our time are fitnah mongers, hence they are at pains to disprove the stance of the Hanafi Math-hab.

The Hanafi Fuqaha have solid and valid dalaa-il to disprove the views of the other Math-habs; they have arguments to refute the narrations of the other Math-habs. However, since it is not our intention to embark on a futile exercise of disproving any of the Four Math-habs which we believe are the Haqq, we shall not venture into the realm of refuting the dalaa-il of the other Math-habs.

Destructive futility is the job of the moron Salafis who seek to impose their brand of the ‘sunnah’ on the

followers of the Ahlus Sunnah Wal Jama'ah. For them the Qur'aanic response suffices:

“When the jaahiloon address them (the people of Haqq), they say (to the juhala): ‘Salaam on you.’”

QUNOOT-E-NAAZILAH –THE HANAFI DALAA-IL

The dalaa-il (proofs) of the Hanafi Math-hab for the Naskh (Abrogation) of Qunnot-e-Naazilah

(1) Hadhrat Ibn Mas'ood (Radhiyallahu anhu) and a Jamaa't of the Sahaabah (Radhiyallahu anhum) narrated that Nabi (Sallallahu alayhi wasallam) recited Qunoot in Fajr Salaat for a month. In his Qunoot he cursed Rial and Zakwaan, and he would say: ... Then (after the month) he abandoned it (Qunoot).

Bazzaaz narrated it in his Musnad, and At-Tabraani in his Mu'jam, and Ibn Abi Shaibah in his Musannaf, and At-Tahaawi in Al-Aathaar. All of them narrated from the Hadith of Shareek Al-Qaadhi.

١- ولنا ما روى ابن مسعود وجماعة من الصحابة رضي الله عنهم أن النبي صلى الله عليه وسلم «قنت في صلاة الفجر شهرا كان يدعو في قنوته على رِعل وذكوان ويقول اللهم اشدد وطأتك على مضر واجعلها عليهم سنين كسني يوسف ثم تركه رواه [البيهقي] في "مسنده" والطبراني في "معجمه" وابن أبي شيبة في "مصنفه" والطحاوي في "الآثار" كلهم من حديث شريك القاضي

(2) Abu Humzah Maimoon Al-Qassaab narrated from Ibraaheem who narrated from Alqamah who narrated from Abdullah who said: "Rasulullah (Sallallahu alayhi wasallam) recited Qunoot only in Subh (Salaat)

for a month, then abandoned it. He did not recite it before nor thereafter. (Tahaawi)

٢- عن أبي حمزة ميمون القصاب عن إبراهيم عن علقمة عن عبد الله قال: «لم يقنت رسول عليه السلام في الصبح إلا شهرا ثم تركه لم يقنت قبله ولا بعده» .

(3) Imaam Tahaawi said: “Ibn Abi Daawood Al-Muqaddami narrated to us that Abu Mi’shar narrated that Abu Humzah narrated from Ibraaheem who narrated from Alqamah who narrated from Ibn Mas’ood (Radhiyallahu anhum) who said:

“Rasulullah (Sallallahu alayhi wasallam) recited Qunoot for a month... When he was victorious over them, he abandoned Qunoot.

٣- وقال الطحاوي: ثنا ابن أبي داود المقدمي ثنا أبو معشر ثنا أبو حمزة [ميمون القصاب] عن إبراهيم عن علقمة عن ابن مسعود قال: «قنت رسول الله صلى الله عليه وسلم شهرا يدعو على عُصَيَّة وَذُكُوان، فلما نُهِىَ عنهم ترك القنوت»

(4) Ibn Mas’ood (Radhiyallahu anhu) would not recite Qunoot in his Salaat. (Tahaawi)

٤- وكان ابن مسعود لا يقنت في صلاته به

(5) Abdullah Bin Umar (Radhiyallahu anhuma) also narrated from Rasulullah (Sallallahu alayhi wasallam). He informed that Allah Azza Wa Jal had abrogated it (Qunoot) when he revealed to Rasulullah (Sallallahu alayhi wasallam) the Aayat: “*You - O Muhammad!- have no option in the matter. Either He will forgive*

them or punish them for verily, they are zaalimoon.” Aal Imraan, Aayat 128 (Tahaawi)

This Verse was revealed when Rasulullah (Sallallahu alayhi wasallam) was cursing the mushrikeen during the recitation of Qunoot.

Thus, this according to Ibn Umar (Radhiyallahu anhu) constitutes abrogation (i.e. Qunoot was made *Mansookh* by this Aayat). Therefore, he would not recite Qunoot after (the demise) of Rasulullah (Sallallahu alayhi wasallam). In fact, he would criticize those who recited Qunoot.” (Tahaawi)

٥-وكان أحد من روى أيضا عن رسول الله عليه السلام عبد الله بن عمر رضي الله عنهما ثم أخبرهم أن الله عز وجل نسخ ذلك حتى أنزل على رسول الله عليه السلام: {لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ} [آل عمران: 128] (آل عمران: الآية 128) ،

فصار ذلك عند ابن عمر منسوخا أيضا فلم يكن هو يقنت بعد رسول الله عليه السلام، وكان ينكر على من يقنت،

(6) Abdur Rahmaan Ibn Abi Bakr narrated about Qunoot recited by Rasulullah (Sallallahu alayhi wasallam). He informed that Allah Azza Wa Jal had abrogated it (Qunoot) with His Aayat:

“You – O Muhammad! – have no option in the matter. Either He will forgive them or punish them for verily, they are zaalimoon.” Aal Imraan, Aayat 128

Therefore, in this is the *Wujoob (incumbency / compulsion)* of abstaining from Qunoot in Fajr.” (Tahaawi)

٦-وكان أحد من روى عنه القنوت عن رسول الله عليه السلام عبد الرحمن ابن أبي بكر فأخبر في حديثه بأن [ما] كان يقنت به رسول الله دعاء على من كان يدعو عليه، وأن الله عز وجل نسخ ذلك بقوله: {لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ} [آل عمران: 128] الآية، ففي ذلك أيضا وجوب ترك القنوت في الفجر.

(7) “Muhammad Bin Al-Hasan narrates in his Kitaab *Al-Aathaar* that Abu Hanifah informed us, narrating from Hammaad Bin Abi Sulaimaan who narrated from Ibraaheem Nakh'i that Nabi (Alayhis salaam) was not seen reciting Qunoot in Fajr until he departed from the dunya.”

After reciting Qunoot for a month in Fajr on the occasion of the episode of Beer-e-Moonah, Rasulullah (Sallallahu alayhi wasallam) did not again recite Qunoot.

(8) Ibn Maajah narrates in his Sunan from Muhammad Bin Ya'la, from Anbasah Bin Abdur Rahmaan, from Abdullah Bin Maati', from his father, from Umme Salmah (Radhiyallahu anha): “Verily, Rasulullah (Sallallahu alayhi wasallam) prohibited Qunoot in Salaatus Subh.”

٨-منها ما روى ابن ماجه في "سننه" عن محمد بن يعلى عن عنبسة بن عبد الرحمن عن عبد الله بن مائع عن أبيه عن أم سلمة رضي الله عنها «أن رسول الله عليه السلام نهى عن القنوت في صلاة الصبح

(9) It is narrated from Ibn Umar (Radhiyallahu anhu) that he said: “It is certainly bid’ah. Except for one month Rasulullah (Sallallahu alayhi wasallam) did not recite Qunoot. Thereafter he abandoned it.” Bishr Bin Harb narrated it from him. (Ibn Adi in Al-Kaamil)

Baihqi said: “He is *Dhaeef*. Ath-Thahabi said: “Some of them (Muhadditheen) authenticated him, and An-Nisaai’ deducted from him (i.e. used his narration as daleel).”

٩-ومنها: ما روي «عن ابن عمر أنه ذكر القنوت فقال: إنه لبدعة ما قنت رسول الله صلى الله عليه وسلم غير شهر واحد ثم تركه» رواه بشر بن حرب عنه، وقال البيهقي: وهو ضعيف، وقال الذهبي: وبعضهم قواه واحتج به النسائي .

(10) Tirmizi, Nisaai’ and Ibn Maajah narrated from Abi Maalik Al-Ashjaee who said: “I said: ‘O my father Did you not perform Salaat behind Rasulullah (Sallallahu alayhi wasallam), Abu Bakr (Radhiyallahu anhu) and Umar (Radhiyallahu anhu)?’ He said: ‘Yes.’ I said: ‘Would they recite Qunoot in Fajr?’ He said: ‘O my son, it is an innovation.’

١٠-ومنها: ما رواه الترمذي والنسائي وابن ماجه «عن أبي مالك الأشجعي، قلت: يا أبت أليس قد صليت خلف رسول الله عليه السلام وخلف أبي بكر وعمر؟ قال: بلى، قلت: فكانوا يقتنون في الفجر؟ فقال: يا بني محدث

(11) Baihqi narrated from Abu Mijlas. He said: ‘I performed Salaat with Ibn Umar (Radhiyallahu anhu),

Subh Salaat. He did not recite Qunoot. I then said: ‘Do you not recite Qunoot?’ He said: ‘I do not remember any of our Ashaab (reciting Qunoot in Fajr).’ Ath-Thahabi commented: This narration from Ibn Umar (Radhiyallahu anhu) is *Saheeh*. Despite his rigid adoption of the Sunnah and him not remembering it (Qunoot) indicates that abstention from it (Qunoot) was permanent.”

١١-ومنها: ما رواه البيهقي عن أبي مجلز قال: صليت مع ابن عمر [صلاة] الصبح، فلم يقنت ثم قلت له: لا تقنت! فقال: ما أحفظ من أحد من أصحابنا، قال الذهبي: هذا صحيح عن ابن عمر، وكونه مع فرط متابعتة واعتنائته بالأنثى اهتمام لم يحفظه يدل على ترك مداومة ذلك [.....]

(12) “It is correct that Nabi (Alayhissalaam) had recited Qunoot in Maghrib Salaat, however, then one of the two unanimously was abrogated. Similarly was the other (abrogated).” (Aini)

١٢-وقد صح أنه عليه السلام «كان يقنت في صلاة المغرب» كما في صلاة الفجر ثم انتسخ أحدهما بالاتفاق فكذلك الآخر

(13) It (the view of abrogation) is supported by that which Bukhaari and Muslim narrated from Saeed and Abu Salmah from Abu Hurairah (Radhiyallahu anhu) who said: ‘When Rasulullah (Sallallahu alayhi wasallam) intended to curse anyone, he would recite Qunoot after Ruku’... He would recite it audibly until Allah Ta’ala revealed:

“You - O Muhammad!- have no option in the matter. Either He will forgive them or punish them for verily, they are zaalimoon.” Aal Imraan, Aayat 128 (Aini)

١٤- ويؤيده ما أخرجه البخاري ومسلم عن سعيد وأبي سلمة عن أبي هريرة قال: «كان رسول الله عليه السلام إذا أراد أن يدعو على أحد قنت بعد الركوع» وربما قال: سمع الله لمن حمده وربنا لك الحمد اللهم أنتج الوليد بن الوليد وسلمة بن هشام والمستضعفين من المؤمنين، اللهم اشدد وطأتك على مضر واجعلها عليهم سنين كسنتين يوسف، يجهر بذلك حتى كان يقول في بعض صلاة الفجر: اللهم العن فلانا وفلانا لأحياء من العرب، حتى أنزل الله تعالى ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ﴾ [آل عمران: 128] الآية

(14) Among the dalaal-il (for the abrogation of Qunoot) is that which has been narrated from Shaibaan who narrated from Ghaalib Bin Farqad who said: ‘I stayed with Anas Bin Maalik (Radhiyallahu anhu) for two months. He did not recite Qunoot in the morning Salaat (Tabaraani). If abrogation was not established by him, he would not have refrained from it.’ Abu Zur’ah said: ‘Shaibaan is truthful.’ (Aini)

١٥- ومن الدلائل عليه ما روي عن شيبان ثنا غالب بن فرقد، قال: كنت عند أنس بن مالك شهرين فلم يقنت في صلاة الغداة ولو لم يثبت عنده النسخ لما تركه. وقال أبو زرعة: شيبان صدوق،

(15) Naafi’ narrated from Ibn Umar (Radhiyallahu anhu) who said: “I performed Salaat behind Rasulullah (Sallallahu alayhi wasallam), Abu Bakr (Radhiyallahu anhu), Umar (Radhiyallahu anhu) and Uthmaan (Radhiyallahu anhu). They did not recite Qunoot. (Fathul Baari of Ibn Rajab) And, Alqamah,

Masrooq, Al-Aswad and Amr Bin Maimoon performed Salaat behind Umar (Radhiyallahu anhu) who did not recite Qunoot. (Aini)

«عن ابن عمر قال: صليت

خلف رسول الله عليه السلام وأبي بكر رضي الله عنه وعمر وعثمان فلم يفتنوا» وصلى علقمة ومسروق والأسود وعمر

بن ميمون خلف عمر رضي الله عنه فلم يفتن

(16) Ibn Hibbaan narrated in his Saheeh, and Baihqi also from him (Abu Maalik Ashjaee): “I (Taariq Al-Ashjaee) performed Salaat behind Nabi (Sallallahu alayhi wasallam). He did not recite Qunoot. I performed Salaat behind Umar (Radhiyallahu anhu). He did not recite Qunoot. I performed Salaat behind Uthmaan (Radhiyallahu anhu). He did not recite Qunoot. I performed Salaat behind Ali (Radhiyallahu anhu). He did not recite Qunoot.” Then he said: ‘O my son: verily it is bid’ah.’”

اجماعات الاسنن

١٦- وروى ابن حبان في " صحيحه " والبيهقي أيضا عنه ولفظه: صليت خلف النبي عليه السلام فلم يفتن وصليت خلف عمر فلم يفتن، وصليت خلف عثمان فلم يفتن، وصليت خلف علي فلم يفتن، ثم قال: يا بني إنما بدعة»

Saheeh: طريق الاسنن

اجماعات الاسنن

(17) Ibn Abi Shaibah narrated in his Musannaf: “Ibn Abi Khaalid narrated from Abis Samaa’, from Saeed Bin Jubair that verily, Umar (Radhiyallahu anhu) would not recite Qunoot in Fajr.’ And, Abdur Razzaaq narrated it from Ibn Uyainah and from Abi Khaalid. In At-Tahtheeb of Ibn Jareer At-Tabari it is mentioned:

Shu'bah narrated from Qataadah from Abish Sha'thaa' from Ibn Umar (Radhiyallahu anhu) similarly."

١٧-ومنها: ما رواه ابن أبي شيبة في "مصنفه" حدثنا ابن أبي خالد عن أبي الصماء عن سعيد بن جبير أن عمر رضي الله عنه كان لا يقنت في الفجر، ورواه عبد الرزاق عن ابن عيينة عن أبي خالد، وفي "التهذيب" لابن جرير الطبري روى شعبة عن قتادة عن أبي الشعثاء عن ابن عمر مثله،

(18) Ash-Sha'bi said: "Abdullah (Radhiyallahu anhu) would not recite Qunoot. If Umar (Radhiyallahu anhu) –his father – had recited Qunoot, then Abdullah Ibn Umar (Radhiyallahu anhu) would have recited Qunoot. Abdullah Bin Umar (Radhiyallahu anhu) said: 'If the people walked in a valley and a mountain pass, and Umar (Radhiyallahu anhu) walked in (a different) valley and mountain pass, I will certainly walk in the valley and mountain pass of Umar (Radhiyallahu anhu).'"

١٨-وقال الشعبي: كان عبد الله لا يقنت، ولو قنت عمر لقنت عبد الله، وعبد الله يقول لو سلك الناس واديا وشعبا وسلك عمر واديا وشعبا، لسلكت وادي عمر وشعبه،

By this statement, Abdullah Ibn Umar (Radhiyallahu anhu) who did not recite Qunoot emphasized his abstention on the basis of the abstention from Qunoot of Hadhrat Umar (Radhiyallahu anhu).

(19) Ibraaheem and Qataadah said: "Abu Bakr (Radhiyallahu anhu) and Umar (Radhiyallahu anhu)

did not recite Qunoot until both departed (from this world).”

١٩- وقال إبراهيم وقتادة: لم يقنت أبو بكر وعمر رضي الله عنهما حتى مضيا.

(20) Shu’bah narrated from Qataadah from Abi Mujliz: ‘I said to Ibn Umar Al-Kabeer (Radhiyallahu anhu): ‘What prevents you from Qunoot?’ He said: ‘I do not remember it (being recited) by anyone (of the senior Sahaabah).”

(Aini, Tabari in Tehzeebil Aathaar)

٢٠- وروى شعبة عن قتادة عن أبي مجلز قلت: لا بن عمر الكبير: ما يمنعك عن القنوت قال: لا أحفظه عن أحد،
عبد الله بن عمر

(21) Qataadah narrated from Alqamah from Abu Dardaa’ (Radhiyallahu anhu): “There is no Qunoot in Fajr.” (Aini, Tababari in Tehzeebil Athaar)

٢١- وقال قتادة: عن علقمة عن أبي الدرداء قال: لا قنوت في الفجر،

(22) Abu Mas’ood Ar-Raazi recorded in Usoolus Sunnah, and he firstly stated the Hadith of the one who said: ‘Verily, Qunoot is an innovation.’ Verily, Nabi (Alayhis salaam) recited Qunoot for a month then abandoned it.’ Tirmizi said: “This Hadith is Hasan, Saheeh and the practice is according to it by the majority of the Ulama. At-Tabari narrated it from Ibn Kuraib.”

٢٢-وأخرج أبو مسعود الرازي في أصول السنة وجعل أول حديث من قال إن القنوت محدث وأن النبي عليه السلام قنت شهرا ثم تركه، وقال الترمذي: حديث حسن صحيح والعمل عليه عند أكثر أهل العلم، ورواه الطبري عن ابن

(23) Ibn Umar (Radhiyallahu anhu) was asked regarding Qunoot in Fajr Salaat. He said: ‘No! By Allah! We do not know this.’

٢٣-وسئل ابن عمر عن القنوت في صلاة الفجر فقال: لا والله لا نعرف هذا.

(24) It is narrated from Saeed Bin Jubair that he said: “I testify that I heard from Ibn Abbaas (Radhiyallahu anhu) saying: ‘Qunoot in Fajr Salaat is bid’ah.’ Ibn Mundah narrated it.”

٢٤-وعن سعيد بن جبير قال: أشهد أني سمعت ابن عباس يقول: القنوت في صلاة الفجر بدعة، ذكره ابن منده،

(25) Laith Bin Sa’d said: “I did not recite Qunoot for 40 or 45 years except behind an Imaam who recited Qunoot.” And, he said: “I narrate in this matter the Hadith which came from Nabi (Alayhis salaam) that verily, he recited Qunoot for a month or for forty days until Allah Ta’ala revealed:

“You – O Muhammad! – have no option in the matter. Either He will forgive them or punish them for verily, they are zaalimoon.” Aal Imraan, Aayat 128

Then Rasulullah (Sallallahu alayhi wasallam) abandoned it. He did not recite Qunoot thereafter until when he met Allah Azza Wa Jal. Thus, from the time I carried this Hadith, I refrained from Qunoot.”

(Aini, Ibn Rushd in Bidaayatul Mujtahid)

٢٥-وقال الليث بن سعد رحمه الله: ما قنت منذ أربعين عاما أو خمسة وأربعين عاما إلا وراء إمام يقنت، وقال: أحدث في ذلك بالحديث الذي جاء عن النبي عليه السلام أنه قنت شهرا أو أربعين يوما يدعو لقوم ويدعو على آخرين حتى أنزل الله عز وجل معاتباً {لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ} [آل عمران: 128] الآية، فترك رسول الله عليه السلام القنوت فما قنت بعدها حتى لقي الله عز وجل قال: فمئذ حملت هذا الحديث لم أقنت

(26) Anas (Radhiyallahu anhu) narrated: “Verily, Nabi (Sallallahu alayhi wasallam) recited Qunoot for a month then abandoned it.” Narrated by Abu Daawood and An-Nisaai’

The majority of the Ulama are of the view that Qunoot should not be recited in the Salawaat (plural of Salaat) on the basis of this Hadith and the Hadith after it.

Some are of the view that Qunoot should be recited in Fajr. This is the view of Malik and Shaafi’ (Rahmatullah alyhima). In fact Ash-Shaafi’ said that if a calamity befalls the Muslimeen, Qunoot should be recited in all the Salawaat. He interprets the statement: ‘*He abandoned it*’ (as mentioned in the narrations) to mean that Rasulullah (Sallallahu alayhi wasallam) abandoned cursing the tribes mentioned. (Teebi)

٢٦-وعن أنس: أن النبي صلى الله عليه وسلم قنت شهراً ثم تركه. رواه أبو داود، والنسائي

عن أنس: قوله: ((ثم تركه)) ((حسن)): أكثر أهل العلم علي أنه لا يقنت في الصلوات لهذا الحديث والذي بعده، وذهب قوم إلي أنه يقنت في الصبح وبه قال مالك والشافعي رضي الله عنهما، حتى قال الشافعي: إن نزلت بالمسلمين نازلة قنت في جميع الصلوات. ويأول قوله: ((ثم تركه)) أي ترك اللعن والدعاء علي أولئك القبائل المذكورة في

(27) “Then we say in negation to that before it: ‘Verily, it (Qunoot) is mansookh (abrogated) as the Author of Hidaayah has explicitly stated, on the basis of what Al-Bazzaaz, Ibn Abi Shaibah, At-Tabraani and At-Tahaawi- all of them – have narrated from the Hadith of Shareek from Abu Humzah Al-Qassaab from Ibraaheem from Alqamah from Abdullah Ibn Mas’ood (Radhiyallahu anhu) who said: ‘Rasulullah (Sallallahu alayhi wasallam) did not recite Qunoot in Subh except for one month then he abandoned it. Neither did he recite Qunoot before this (occasion) nor thereafter.’” (Ibnul Humaam)

٢٧- ثُمَّ نَقُولُ فِي دَفْعِ مَا قَبْلَهُ: إِنَّهُ مَنْسُوخٌ كَمَا صَرَّحَ بِهِ الْمُصَنِّفُ بِعَيْنِي صَاحِبُ الْهِدَايَةِ تَمَسُّكًا بِمَا رَوَاهُ الْبُزَّارُ، وَابْنُ أَبِي شَيْبَةَ، وَالطَّبْرَانِيُّ، وَالطَّحَاوِيُّ، كُلُّهُمْ مِنْ حَدِيثِ شَرِيكَ الْقَاضِي عَنْ أَبِي حَمْرَةَ الْقَصَّابِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، أَبِي ابْنِ مَسْعُودٍ، قَالَ: «لَمْ يَقْرَأْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الصُّبْحِ إِلَّا مَهْرًا، ثُمَّ تَرَكَهُ لَمْ يَقْرَأْ قَبْلَهُ وَلَا بَعْدَهُ»

(28) “I (i.e.Ibnul Humaam) say with clarity regarding this issue pertaining to negation in general (of Qunoot) that which Abu Hanifah narrated from Hammaad Bin Sulaimaan from Ibraaheem from Alqamah from Abdullah Ibn Mas’ood (Radhiyallahu anhu): ‘Verily, Rasulullah (Sallallahu alayhi wasallam) never recited Qunoot in Fajr except one month which was not the case before this nor after it. He only recited Qunoot during that month while cursing some people of the mushrikeen.’”

٢٨- وَأَنْصُ مِنْ ذَلِكَ فِي النَّفْيِ الْعَامِ مَا أَخْرَجَهُ أَبُو حَنِيفَةَ، عَنْ حَمَّادِ بْنِ أَبِي سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَقْنُتْ فِي الْفَجْرِ قَطُّ إِلَّا شَهْرًا وَاحِدًا لَمْ يَرِ قَبْلَ ذَلِكَ وَلَا بَعْدَهُ، وَإِنَّمَا قَنَّتْ فِي ذَلِكَ الشَّهْرِ يَدْعُو عَلَى نَاسٍ مِنَ الْمُشْرِكِينَ»

(29) Alqamah narrated: ‘Abdullah Ibn Mas’ood (Radhiyallahu anhu) would not recite Qunoot in Salaatus Subh.’ Tahaawi narrated it.

٢٩- عَنْ عَلْقَمَةَ، قَالَ: «كَانَ عَبْدُ اللَّهِ لَا يَقْنُتُ فِي صَلَاةِ الصُّبْحِ» رَوَاهُ الطَّحَاوِيُّ

(30) “Alqamah Bin Qais said: ‘I met Aba Dardaa’ in Shaam. Then I asked him about Qunoot. He did not recognize it (i.e. did not know anything about Qunoot).’ Tahaawi narrated it.

٣٠- عَنْ عَلْقَمَةَ بْنِ قَيْسٍ، قَالَ: «لَقِيتُ أَبَا الدَّرْدَاءِ بِالشَّامِ فَسَأَلْتُهُ عَنِ الْقُنُوتِ، فَلَمْ يَعْرِفْهُ» رَوَاهُ الطَّحَاوِيُّ

(31) “Naafi’ narrates from Ibn Umar (Radhiyallahu anhuma): “He (Ibn Umar) would not recite Qunoot in any Salaat.” Tahaawi narrated it.

٣١- عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا «أَنَّهُ كَانَ لَا يَقْنُتُ فِي شَيْءٍ مِنَ الصَّلَوَاتِ» رَوَاهُ الطَّحَاوِيُّ

(32) “Amr Bin Dinaar said: “Abdullah Bin Zubair would perform Subh Salaat with us in Makkah and he would not recite Qunoot.” Tahaawi narrated it.

٣٢- عَمَرُو بْنُ دِينَارٍ، قَالَ: «كَانَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ يُصَلِّي بِنَا الصُّبْحِ بِمَكَّةَ فَلَا يَقْنُتُ» رَوَاهُ الطَّحَاوِيُّ

(33) “Abu Ja’far Tahaawi said: ‘Thus, this is Abdullah Ibn Mas’ood (Radhiyallahu anhu) who never recited Qunoot at any time whilst the Muslimoon were at war with their enemy in the entire regime of Umar (Radhiyallahu anhu) or in the greater part of it (his Wilaayat). He (Ibn Mas’ood) would not recite Qunoot for it (the war). And, this is Abu Dardaa’ (Radhiyallahu anhu) who rejected Qunoot, and Ibn Zubair (Radhiyallahu anhu) would not recite it whilst at the time of being at war.....

٣٣- قَالَ أَبُو جَعْفَرٍ (الطَّحَاوِيُّ): فَهَذَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ لَمْ يَكُنْ يَقْنُتُ فِي ذَمِّهِ كُلِّهِ وَقَدْ كَانَ الْمُسْلِمُونَ فِي قِتَالٍ عَدُوَّهُمْ فِي كُلِّ وَلَايَةِ عُمَرَ ، أَوْ فِي أَكْثَرِهَا ، فَلَمْ يَكُنْ يَقْنُتُ لِدَلِيلِكَ ، وَهَذَا أَبُو الدَّرْدَاءِ يُنْكِرُ الْقُنُوتَ ، وَابْنُ الزُّبَيْرِ لَا يَقْعُلُهُ ، وَقَدْ كَانَ مُحَارِبًا حِينئِذٍ ؛ لِأَنَّهُ لَمْ تَعْلَمْهُ أَمْ النَّاسُ إِلَّا فِي وَقْتِ مَا كَانَ الْأَمْرُ صَارَ إِلَيْهِ ^{الْمُخْلَافَةِ} ^{أَيْ حِينَ صَارَ الْأَمْرُ إِلَيْهِ}

(34) “Abu Uthmaan An-Nahdi said: ‘I performed Salaat behind Abu Bakr (Radhiyallahu anhu) for years and behind Umar (Radhiyallahu anhu) similarly, but I did not see any one of the two reciting Qunoot in Fajr.” Imaam As-Sarakhsi and Al-Kaasaani narrated it.”

٣٤- وَقَالَ أَبُو عِثْمَانَ النَّهْدِيُّ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - صَلَّيْتُ خَلْفَ أَبِي بَكْرٍ سَنِينَ وَخَلْفَ عُمَرَ كَذَلِكَ فَلَمْ أَرِ وَاحِدًا مِنْهُمَا يَقْنُتُ فِي صَلَاةِ الْفَجْرِ . (رَوَاهُ الْإِمَامُ السَّرْحَسِيُّ وَالْكَاسَانِيُّ)

(35) Al-Qassaab narrated: “Shabaabah narrated from Qais Bin Rabee’ from Aasim Bin Sulaimaan who said: ‘We said to Anas Bin Maalik (Radhiyallahu anhu) that some people are of the opinion that Nabi (Sallallahu alayhi wasallam) perpetually recited Qunoot in Fajr.’

He (Anas) said: ‘They have lied. Rasulullah (Sallallahu alayhi wasallam) recited Qunoot for one month cursing those Mushrikeen who were living.’
(Ibnul Humaam in Fathul Qadeer; Tabari in At-Tahzeeb, and Ibnul Haadi in At-Tanqeeh)

٣٥- ثُمَّ يَقْوِي ظَنَّ ثُبُوتِ مَا رَوَاهُ الْقَصَابُ بِأَنَّ شِبَابَةَ رَوَى عَنْ قَيْسِ بْنِ الرَّبِيعِ عَنْ «عَاصِمِ بْنِ سُلَيْمَانَ قَالَ: قُلْنَا لِأَنْسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: إِنَّ قَوْمًا يَزْعُمُونَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَزَلْ يَقْنُتُ بِالْفَجْرِ، فَقَالَ: كَذَبُوا إِنَّمَا قَنَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرًا وَاحِدًا يَدْعُو عَلَى أَخْيَاءٍ مِنْ أَخْيَاءِ الْمُشْرِكِينَ» (ابن الهمام في فتح القدير، والطبري في التهذيب وابن عبد الهادي في التنقيح)

(36) One of the strongest arguments of the Ahnaaf is the explicit view of Imaam Abu Hanifah (Rahmatullah alayh), Imaam Abu Yusuf (Rahmatullah alay) and Imaam Muhammad (Rahmatullah alayh). These three illustrious Fuqaha and Aimmah Mujtahideen are the fundamental Pillars of the Hanafi Math-hab.

Elaborating the issue of Qunoot-e-Naazilah, Allaamah Zafar Ahmad states in *I'laa'us Sunan*:

“It is apparent from the elaboration of At-Tahaawi in *Ma'na'ul Aathaar* that Abu Hanifah and his two Companions (Imaam Abu Yusuf and Imaam Muhammad) are of the view that there is no Qunoot except in only Witr. There is no Qunoot during the state of war, nor at any other occasion.

Abu Ja'far (Imaam Tahaawi) said: This is Abdullah Ibn Mas'ood who did not recite Qunoot in his entire life despite the Muslims being at war with their enemies....

And here is Abu Dardaa' (Radhiyallahu anhu) who rejected Qunoot. And Ibn Zubair (Radhiyallahu anhu) did not practice it whilst he was at war...

It is thus established on the basis of what we have mentioned that Qunoot in Fajr is inappropriate whether during the state of war or on any other occasion... This is the view of Abu Hanifah, Abu Yusuf and Muhammad (Rahimahumullah Ta'ala).

Testifying for what we have narrated in this matter is the absolute *Sukoot* (silence) of the *Ashaabul Mutoon* on the issue of Qunoot Naazilah. Similarly (is the absolute silence) of *Ashaabush Shuroo'* such as the Authors of *Al-Hidaayah*, *Al-Badaai'* and others. Furthermore, even Qaadhi Khaan has not made reference to it in his *Fataawa* ... The narrations of Anas (Radhiyallahu anhu) and Abu Hurairah (Radhiyallahu anhu) support this view (of the Ahnaaf Aimmah).” (*I'laaus Sunan*, Vol.6)

THE VIEWS OF THE OTHER THREE MATH-HABS

Maaliki Math-hab

Qunoot is recited in only the Fajr Salaat

Shaafi' Math-hab

Qunoot-e-Naazilah is permissible in all the Fardh Salaat.

Hambali Math-hab

Qunoot-e-Naazilah is permissible in all the Fardh Salaat.

CONCLUSION

In the Kutub of the Fuqaha-e-Mutaqaddameen of the Ahnaaf are *Baabs* (*chapters*) for even Salaatul Istisqaa' (Salaat for Rain), Salaatul Kusoof and Khusoof (Salaat on the occasion of sun and moon eclipses), despite these Salawaat being extremely rare. Then there are elaborate details mentioned in the Kutub pertaining to Masnoon and Mustahab acts such as the number of times the Tasbeeh should be recited in Ruku' and Sajdah, the sitting positions, the method of raising the hands, etc. But there is total silence regarding Qunoot-e-Naazilah. No reference whatsoever is made in the Kutub of the Mutaqaddimeen, neither in the *Mutoon* nor in the *Shurooh*, to Qunoot-e-Naazilah.

This attitude and action of the Hanafi Aimmah Mujtahideen and Fuqaha of the earliest era of Islam are voluminous and explicit evidence for the *Naskh* (*Abrogation*) of Qunoot-e-Naazilah regardless of the meandering and vacillating views expressed by the Hanafi Ulama of many centuries later.

Thus, no one should begrudge us for adhering to the Fatwa of the Aimmah Mujtahideen of our Math-hab – the Fatwa of Imaam Abu Hanifah, Abu Yusuf and Muhammad who were the Imaams of Ijtihaad during the noblest of Ages. No one should attempt to impose

on us the views of Allaamah Shaami and of the Hanafi Ulama who appeared on the scene many centuries after Imaam Abu Hanifah and others of the Aimmah.

Understand well, that if someone seeks to browbeat us by citing Allaamah Shaami, he will not succeed because we shall clobber, flatten and demolish him and his arguments with Imaam Abu Hanifah, Imaam Abu Yusuf, Imaam Muhammad, the illustrious Author Badaa'i, and of Hidaayah and many others. May the Rahmat of Allah Ta'ala be on them all.

We have presented the view of the Hanafi Math-hab to show that our stance is based on solid Dalaa-il of the Shariah. The intention is not to refute the arguments and stance of the other Math-habs. The Muqallideen should follow their own respective Math-habs. All Four Math-habs are the Haqq.